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Personal Names of Indians of New Jersey : Being a list of Six Hundred and Fifty such Names, Gleaned mostly from Indian deeds of the Seventeenth Century. By WILLIAM NELSON. Paterson, N. J. : The Paterson History Club. 1904. 8°, 83 pages.

The title of this book sufficiently explains itself. The author, who has already given us a work on the "Indians of New Jersey," states in the preface that the nucleus of the present compilation appeared in the *American Anthropologist* for January, 1902, and that the interest manifested in that publication has led him to extend the list to its present proportions. "It is believed that no such list of aboriginal personal names, principally of the seventeenth century, has ever been published before." It is a laborious and valuable work, conscientiously performed, of use alike to the historian, philologist, and ethnologist, particularly in connection with the old Lenape or Delaware tribe. Its usefulness will increase with acquaintance, and it would be well if we could have more such compilations on which to draw for material.

JAMES MOONEY.

The Mythology of the Wichita. Collected under the Auspices of the Carnegie Institution of Washington. By GEORGE A. DORSEY, Curator of Anthropology, Field Columbian Museum. Washington : Published by the Carnegie Institution of Washington. 1904. (Publication No. 21.) 8°, 351 pages.

This and the companion volume by the same author, *Traditions of the Arikara* (Publication No. 17) are the most recent fruits of a study of the Caddoan tribes begun several years ago by Dr Dorsey for the Field Columbian Museum and continued under an allotment from the Carnegie Institution. The Wichita are a southern branch, as the Arikara are a northern branch, of the Pawnee proper, all three tribes speaking the same language with dialectic variations, and being primarily sedentary and agricultural in habit as distinguished from the roving, hunting tribes by which they were formerly surrounded. The Wichita of today, now settled on individual allotments in southwestern Oklahoma, are all that are left of three formerly distinct tribes speaking the same language, viz., Wichita proper, Waco, and Tawaconi, with the Kichai, of distinct but cognate language. The Wichita proper when first known had their villages on the upper waters of Red river, about Wichita falls and in the Wichita mountains, while the other two bands lived farther south, and the Kichai farther east, in Texas. One hundred years ago the four tribes numbered together at least 2,500, the Wichita proper being estimated at 400 men. In 1874 they numbered together 671 souls ; in 1885 they had dwindled

to 448 and in 1903 to 338, a decrease of one-half in thirty years. Their fate is the common fate of the western tribes and emphasizes the necessity of energetic field work while opportunity remains. On the field result of the next ten years depends the final position of American ethnology.

In the valuable introductory sketch the earliest date noted is that of the Dragoon expedition to the North Fork village in 1834. The documentary French history of the tribe goes back at least to 1720. The Rush Springs date given is a misprint for 1852. Only the Wichita proper lived at North Fork; the other bands came up from Texas in 1856.

An interesting account follows of the peculiar tattooing, from which the tribe derived the old name of *Pani Piqué*. Their unique grass houses and arbors are described in detail, and attention is given to their name system, childbirth, war, marriage and mourning customs, all of which are dominated by the religious idea, the religion itself being described as a star cult, as is also that of the Pawnee. The Sun, Moon, and Morning Star appear to be the most prominent divinities, the Moon presiding especially over the destinies of the women. Time, from the creation to the death of all things, is divided into four eras. We are now in the fourth or era of decline, after which there will be a renewal by the star gods and another cycle of four eras will begin. Notwithstanding the commonly accepted opinion that the Pawnee and Wichita are a part of the Caddoan stock of the timber region of Louisiana and eastern Texas, both Dr Dorsey and Miss Alice C. Fletcher have independently arrived at the same conclusion, from a study of their cults, that the true ancient home of these tribes was in the open country of the plains or the desert southwest.

Sixty myths are given, including variants. Several of the variants might well have been omitted, being simply fragmentary renderings of the more complete myth as told by a better story-teller. In the shorter tales the Coyote, as usual on the Plains, appears as a trickster, usually coming to grief in the end by his impatience and mercenary desire. "He would always do something wrong and let the power escape him." In "The Coyote and His Magic Shield and Arrows" we are introduced to some wonderful arrows which talk among themselves and go out every day hunting while their master remains at home. "Finally all his arrows came in, each carrying a whole buffalo." But all this was a long time ago. In "The Seven Brothers and the Woman," "when she tossed the double-ball she went with it up in the air" to escape her pursuer. This story, which accounts for the origin of the Pleiades, has a close

parallel among the Kiowa. The incident of smearing an unseen night visitor with ashes occurs in some myth of nearly every tribe from the Eskimo to the isthmus, being usually told to account for the spots on the moon. The main incident in "The Woman who Married a Star" is also paralleled in probably all the Plains mythologies.

Other coincidences with the universal body of Indian myth are constantly cropping out in these Wichita tales and may be accepted as the natural outcome of the workings of the primitive mind under similar circumstances, but occasionally we find parallels which seem unaccountable except on the theory of actual contact by tribes or individuals. As an instance take "The Man who Went to Spirit Land." His wife has died and he goes night after night to mourn at her grave. The spirit of a former friend appears and tells him how he may bring back the woman from the land of the dead. The spirit gives him four mud balls and instructs him how to use them.

"His friend touched his eyes and he found himself in another world, till with his friend. Around him, as far as his eye could see, he saw lodges. They entered the homes of the dead, and finally came to the place where the dance was, and there the dead man left his friend. The live man saw his wife dancing, and as she came around he threw one of the mud balls at her and hit her, as he had been told to do. She went around the pole that they were dancing around and when she came around again he threw another mud ball at her and hit her again. Every time she came around he threw at her, until he had thrown the last ball. Then she left the dance and went off to her home, and the live man followed her."

In the story of "The Daughter of the Sun," in the present reviewer's *Myths of the Cherokee* in the 19th Report of the Bureau of Ethnology, 1902, seven messengers set out for the Spirit World to bring back the soul of the daughter of the Sun, carrying with them seven magic rods: "They took the rods and a large box and traveled seven days to the west until they came to the Darkening Land. There were a great many people there, and they were having a dance just as if they were at home in the settlement. The young woman was in the outside circle, and as she swung around to where the seven men were standing, one struck her with his rod and she turned her head and saw him. As she came around the second time another touched her with his rod, and then another and another, until at the seventh round she fell out of the ring, and they put her into the box and closed the lid fast."

Several songs are given with musical notation by Mr Frederic R. Burton. The last thirty-five pages are devoted to abstracts of the

myths, thus affording convenient basis for comparison. The language throughout is simple and in accord with Indian expression, and each Indian assistant is given full credit.

With so much that is good it is regrettable that we have not more, particularly in the way of notes and glossary. It has been well said that the purpose of a museum is to illustrate a series of labels. In a similar manner a main purpose of a myth collection is to illustrate custom, ritual, and language. Almost every one of these myths contains reference to some custom or ceremony of which the layman would wish to know more, while an analytic vocabulary of the Indian terms would give a deeper meaning to the myths themselves and add a philologic value to this revelation of a most interesting people.

JAMES MOONEY.

Vier Lustspiele (Der französisch-preussische Krieg—Ich gratuliere ;—Grosse Wahl schafft grosse Qual—Ein Liebesbrief). Von KOSTA TRIFKOVIČ. Übersetzt und für die deutsche Bühne bearbeitet von DR FRIEDRICH S. KRAUSS. (Bibliothek ausgewählter serbischer Meisterwerke, Band IV). Leipzig: Deutsche Verlagsaktien Gesellschaft. 1904. 12°, xvi, 182 pages.

In the fourth volume of the Library of Servian Masterworks, which Dr Krauss is now editing, he introduces us to another talented young author who, although prematurely cut off just when life was most full of promise, has left such impress upon the literature of his people that his dramas are still the favorites of the Servian stage thirty years after his death.

Kosta Trifković was born of Servian parents at Neusatz, southern Hungary, in 1843, and after the usual school period and a short experience in seafaring life, he betook himself to law and literature while holding a small governmental clerkship at Budapest. His literary efforts were directed chiefly to the building up of a national Servian stage at Neusatz to rival that of Belgrade. With capacity for doing two years' work in one, and an equipment of five languages, he worked untiringly until stricken by a fever which finally resulted in his untimely death in 1875 at the age of thirty-two. In four short years of production he had brought out seven original dramas, arranged ten others from the German and French, and written two important works of fiction and an autobiography, besides critiques and numerous shorter articles which were published in a journal which he had founded.

The four specimen comedies are filled with sparkling wit and catchy verses, and a succession of bewilderingly comic situations which finally